5

THE Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Vol. IX., No. 5.] Registered No. M. 1304. THURSDAY DECEMBER 1, 1921. [Price : 2 As. Annual Subscription Rs. 6

CONTENTS.

A Vision of India:
The Womanhood of India—II. By K. S. Ramaswamy Sastri, B.A., B.L. 65
Great Thoughts. 65
Events of the Week. 66
Leader:
"Peace with Turkey." 67
The Indo-Afghan Treaty. By S. P. Thiaga Rajan. 68
Social and Religious:
The Bhagavad Gita. By K. S. Ramaswami Sastry, B.A., B.L., 69
Literary and Educational:
Mr. Aurobindo Ghose's "Essays on the Gita"—A Criticism. By K. Sundararama Aiyar M.A. 70
Stray Notes on Education. By P. Ananthaswamy. 72
An Ode. By R. S. Rao, B.A., B.L. 73
Reviews:
"Land and Labour in a Deccan Village." 73
Miscellaneous:
The Idler. 74
The Street Beggar By V. Varadaraja Iyengar, B.A. 74
Olla Podrida. Scrutator. 75

The Hindu Message stands for
(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.
For *bona fide* students Rs. 3 only. Postage As. 13. Extra.
Single copy As. 2 only.
The Editor will be pleased to consider manuscripts if accompanied by stamped and addressed envelopes. He accepts no responsibility, however, for manuscripts submitted to him.
All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, The Hindu Message, *Srirangam.*

A Vision of India.

THE WOMANHOOD OF INDIA—II.

By K. S. Ramaswami Sastri, B.A., B.L.

Browed like a radiant golden crescent fair,
And dark-eyed like a gazelle wild and young,
And dulcet-toned like perfect Vina strung,
With crimson honied lips beyone compare,
With jewel-decked and rose-crowned plaited hair,
With frame sweet-smelling like a censer swung,
A joy' midst joys like moon the stars among,
'Midst kindred raptures sweet a rapture rare—
She comes with queenly steps to fulfil life
And passion captive leads to love supreme,
A heaven-dropt flower with sipping inner bee.
Where her eyes fall from there doth flee all strife;
Her sight doth kindle poesey's golden dream;
She brings the gifts of peace and ecstacy.

Our subscribers and readers would greatly help the cause we stand for if they would take a little trouble and secure for us two new subscribers each for the current year. We fully rely on them to render us this much help.

***

The Medical Supplement will be sent free to all subscribers who have paid the full subscription of Rs. 6/-per annum. To the Students who have paid Rs. 3-13-0 only the Supplement will be sent if they pay the balance of Rs. 2/3. If the Supplement alone is required it will be sent regularly for Rs 3/- only per annum post free.

Manager,
'Hindu Message.'

Great Thoughts.

Many times must you sink and struggle in water before you learn to swim. So none can enjoy at once the felicity of swimming calmly on the ocean of Divine Bliss until he has made himself fit for it by wearisome struggles and trials.

ॐ

There is little chance of the ship running amiss so long as its compass points towards the true North. So if the mind of man—the compass needle of the ship of life—is turned always towards the Parabrahman (Absolute Spirit) without oscillation, it will steer clear of every danger.

ॐ

How sweet is the simplicity of a child! He prefers a doll to all the riches and the wealth of the world. So is the faithful devotee. No one else can throw aside all wealth and all honor to take God only.

ॐ

To live in the world or to leave it depends upon the will of God. Therefore work, leaving everything to Him. What else can you do?

ॐ

The value of the figure one (1) may be raised by adding zeroes to it, but if the figure *one* be omitted the zeroes of themselves have no value. Similarly, so long as the Jiva (individual soul) clings to the supreme One, it has value—otherwise all of its efforts and works are in vain.

Events of the Week.

We have to record at the very commencement of our notes the news of the most shocking event of the week, namely, what is popularly known as the Podanur Train Tragedy. As a result of "loading" a hundred Moplah prisoners into a very small luggage van, which had as little ventilation as it had room, more than 64 of the prisoners died, presumably for the moment from asphyxiation. The utter callousness that was displayed and as a result of which this most regrettable tragedy occurred is unmatcheable. We have one more proof of the want of forethought, the muddle-headedness and the total absence of human sympathy which characterise the authorities and which were the causes of the troop train tragedy during the war. The Government at first appointed Mr. Knapp to enquire into the affair but in response to public demands they have now the good sense to include three non-official gentlemen on the Enquiry Committee and to make the enquiry public. We do hope the Committee would make a thorough search for and enquiry of facts and not gulp down the most futile of excuses or the flimsiest of argument that people are ready with on such occasions. And we equally sincerely hope that the authorities concerned would help the Committee of Enquiry to their utmost, that the cruel genius which authorised this packing of a hundred prisoners in a luggage van may be found out and given the condign punishment it so richly deserves.

* * *

We need no excuse to quote here the opinion of *The Daily Mail*, London, as specially cabled out to the *Englishman.* The Daily Mail in a leader commenting on the suffocation of the Moplahs says the atrocity was committed by some man clothed with the authority of Britain and as a result in native eyes we stand guilty of an infamy as vile as the Black Hole of Calcutta. The man responsible, the journal goes on, must immediately be identified and brought to trial without delay and hanged promptly Nothing else will satisfy our many pledges of justice to India—the only moral basis of our right to govern there. In this way only can be wiped away one of the foulest stains with which the fair name of England has ever been besmirched.

* * *

Another special cable to the *Statesman* reads as follows: "The gravest indignation and concern is expressed by members of Parliament interested in India regarding the report of the death of Moplah prisoners on the Railway. They urge that the India Office should deport to England for trial all those persons who would be held responsible, otherwise incalculable injury will be sustained. It is suggested in some quarters that Government official enquiry could not be trusted."

* * *

After all an Anglo-Afghan Treaty has been concluded and Sir Henry Dobbs is to be congratulated for having brought back the old friendly relations of the Afghan State with our own Government. By the Treaty the complete independance of Afghanistan is recognised and Ministers are to be interchanged in London and Kabul while Consuls are to be interchanged between us and the Afghan Government. Satisfactory arrangements have been made as regards boundaries and tribal misunderstandings. The two governments undertake each to inform the other in future of any major military operation which may appear necessary for the maintenance of order among the frontier tribes within their respective spheres before commencing such operation. Trading agencies are permitted to be established and provision is made for the conclusion of a separate postal convention. One noteworthy feature is that no subsidy is any longer to be paid by the British Government to Afghanistan. So far all is well and no fault could be found with the Treaty terms.

* * *

But our worst fears regarding the enduring benefits of the Treaty are caused by the almost complete absence of any reference in it to the growing Bolshevik mastery over Afghanistan and to the treaty concluded between Afghanistan and the Bolsheviks. Afghanistan under Bolshevist influence would be a terrible thorn on the side of the Indian Government and it would have been most reassuring if the treaty had contained some terms to positivily counteract or check Bolshevik influence or had specifically referred to the Afghan-Bolshevik treaty and to its effects. The present treaty has not done these. Our fears are made worse still if we remember that Afghanistan is allowed her old privilege of importing free of customs duty firearms and munitions through British India "as it is for the benefit of British India and the Government of Afghanistan that the Government of Afghanistan shall be strong and prosperous." Who knows that the Bolsheviks may not use the 'strong and prosperous' Afghan Government against ourselves ? We are not insensible to the special and extreme difficulties of concluding a treaty with such a State as Afghanistan but we do wish that the treaty had contained some more safety clauses. If the just aims and aspirations of the Indian Government did not include the preclusion of Bolshevik influence in Afghanistan then we may with our Viceroy say that the treaty now concluded is a "good treaty" and believe with him that "it will mark an era of renewed and ever-increasing friendship between Afghanistan and Great Britain to the mutual advantage of both."

* * *

The Publicity Bureau, in a statement issued by it, has estimated the cost of living in Madras at the present time to be 82 per cent higher than in July 1914. The result is obtained by comparing the prices of articles of food and clothing and house rent at the two dates and "assigning to each commodity a certain weight in accordance with its estimated importance in the life of the working classes." Rice ranks first in weight or importance with milk and house-rent following it and the three shows a rise of 158, 223 and 181 respectively taking 1914 prices to be 100 each. Clothings show the highest rise while salt shows the least. The prices are those of the Triplicane Urban Co-operative Society or of the Moore Market except for clothing and house-rent. In actual practice the percentage may be a little higher than 82 per cent as the great majority of the people especially the working classes buy only at bazaars where it is notorious prices vary almost every day and are higher, most outrageously higher sometimes, than those of the Co-operative Society or the Moore Market. Even at the Moore Market we have often seen a different price ruling to that given in the Corporation schedule. We are glad however that an attempt has been made at last to find out the increase in the cost of living in our own Presidency.

* * *

A Madras paper says it is not surprising that non-co-operators and Khilafatists are willing to go to jail because in its opinion "It offers them an opportunity of recuperating their health, of receiving expert attention for their bodily ailment". It must be a queer intellect indeed to see a health resort in an Indian Jail and expert treatment in Indian prison conduct.

* * *

Princess Mary is betrothed to Viscount Lascelles the son and heir of the Earl of Harewood. By her betrothal to an English nobleman she has secured the affection and esteem of the British people who keenly desired that English royalty should not wed outside England. Viscount Lascelles it would be interesting to note, is connected with India in many ways.

* * *

The only means of reconstructing the early history of this country is by a careful study of the inscriptions engraved upon ancient monuments and copper plates. Most of the former have already been brought to light and the inscriptions copied and published by the Archaeological Department but there is reason to believe that there are still a number of ancient copper plates in the possession of private persons, which have not yet been copied and deciphered. The material value of these old copper plates is insignificant but their historical value is often considerable and it is a pity that the educated public should be deprived of the interesting information they may record through the selfishness or carelessness of their owners. In order to encourage a better spirit of co-operation between such owners and the officials of the Archaeological Department, the Government is prepared to offer good rewards for old copper plates brought to their notice in future. Any copper plates thus acquired will be sent to Government Musem, Madras, for safe custody and be available to scholars and others engaged upon epigraphical and historical research.

The Hindu Message

"Peace with Turkey."

The diplomatic bickerings between France and England notwithstanding, none will be surprised at the French Accord with Angora. Events had long been pointing that way. We had often referred in these pages to the "darker aspects" of the Eastern question. Spite of Reuter's lying messages about the fall of Angora, manufactured probably to rouse up and sustain the drooping spirit of the Greeks, tired of war and all that it implied, the Greek Army has been beaten entirely; and its morale shattered, if we may judge from its mutinous disposition. Those who have always been insisting that in this war the Turks had no fair play, that some at least of the Allies had departed flagrantly from the principles of neutrality would doubtless have found confirmation of their doubts and suspicions and fears from the haste with which the Allies, on the morrow of the Greek collapse, sought frantically to bring about peace among the late combatants. One could not altogether have driven away the haunting suspicion that so long as there was a chance of the Turk being "strafed," it did not matter if one corner of Europe were running over with blood and wasted treasure. We must however be thankful for small mercies; and would fain hope this wise action of France, which had ever been looming on the horizon, will be the prelude to the establishment of a lasting peace and to the pacification of outraged Moslem sentiments and feelings.

The matter is one of great importance to world peace. Nationalist Turkey is no longer isolated in Islam, but has all Islam behind it. The attitude of the Moslems of the world, whether we look to Arabia or Egypt or India or take careful note of the readiness with which they enter into alliance with Soviet Russia, ought to be sufficient to indicate the importance of a just and national solution of this lingering sore in the East. The Treaty of Sevres, never enforced, is now extinct beyond hope of resurrection. And it is well to understand also that with the breakdown of the Greek army, which is complete beyond belief, has broken down Allied unity. In fact with the expressed opinions of Marshal Foch and our own Sir Henry Wilson as to the futility of the Greek advance, one can only wonder that the statesmen of Europe should have looked on this mad gamble with equanimity. French opinion, even in conservative circles, had long been in favour of a frank recognition of Turkish independence and the returning of Smyrna and Adrianople. The Paris *Temps* indeed was profoundly convinced that "it is to the interest of Britain to agree with us, and that sooner or later British prudence will listen to us." The puppet government at Constantinople is dead; and it is to the administration at Angora that all Islamic peoples turn as the *de facto* Government of Turkey. Mustapha Kemal still remains the idol of his soldiers, the national hero of the people, surrounded by the priests with an aureole of religious respect, admired and feared by the Assembly for the persuasive force and irresistible fire of his eloquence, and, we may add, with his prestige greatly increased throughout the world by his recent victories in the field.

Pan-Islamism, it should be noted, is not a dying or decaying sentiment; and though ill-wishers might see in the repeated emphasis laid by the Angora Assembly on the necessity of an entente with Eastern peoples the thin end of the Pan-Islamist wedge, the war aims of the Turks have been lucidly set forth in a document known as the Angora National Pact. It was drawn up long ago and approved by the Assembly which met in the interior of Anatolia, when the Nationalists refused to agree to the humiliating treaty of Sevres and resolved to stand by themselves and to vindicate the patriotic cause of Turkey. It is a noteworthy document and consists of six clauses. 1. The Ottoman Empire abandons claims to territories inhabited by Arab majorities, but considers the other parts of the Ottoman Empire inhabited by a population united by religion, races and aspirations as an inseparable whole. 2. The Ottoman Empire leaves the status of western Thrace to be decided by its inhabitants. 3. The Ottoman Empire accepts and supports the rights of minorities in accordance with the principles decided by the Powers (in the case of the defeated or newly created States in Europe), hoping that Moslems living in

neighbouring countries will benefit by the same rights. 4. The Ottoman Empire demands the security of Constantinople and the Sea of Marmora, and respects the decision of the interested powers that the Bosphorus and the Dardenelles shall be opened for commerce and communications. 5. The Ottoman Empire accepts a plebiscite in Kars, Ardahan and Batum. 6. The Ottoman Empire insists that national economic development and the administration of the country on modern principles are impossible without a recognition of the Empire's complete independence and considers this a fundamental necessity for its existence. It will thus be seen that what Angora claims is the complete independence of the countries covered by their race; and no mere militarist or Imperialist designs are at the bottom actuating them.

It is well to bear in mind also that these claims are supported by the whole Mohammedan world of Asia and Africa. The problem for Turkey has been much simplified, since now they have a Soviet Russia to rely on instead of having a Tsarist Russia to fear and to fence against. The political situation in India has admittedly been adversely influenced by the Mid-Eastern tangle. The responsibility lies heavy on the Lloyd-Georgian Government and the Press and publicists of England to take advantage of the way opened by the new French diplomacy—however much it may have offended diplomatic etiquette—to settle the Turkish question in the only possible way which will avert a lingering war, with all the animosities it carries in its train. The cardinal fact to note is, as a French publicist has pointed out, that a lasting peace can only be realised if Turkey is really assured of the means of existence. We hope the statesmen of England will learn wisdom betimes. Explaining France's position in regard to the recent treaty with the Kemalists, a writer in a Briandist newspaper states that what France has been looking forward to in the Orient is peace and that they have got it. And should England, in her Greco-phil humour, still seek to maintain the breaches of the various promises made by her Prime ministers the whole world will be forced to ask, with the above French writer, if perchance the English did not want peace in the Orient themselves. Moslem India has no doubt already asked and answered this question; but never again will an opportunity like the present offer itself to Britain to regain her lost prestige among Moslems.

The Indo-Afghan Treaty.

By S. P. Thiaga Rajan.

A sigh of relief has gone forth from every quarter at the conclusion of the protracted labours of the Dobbs mission, which was faced with a very delicate position owing in the first place to the character of some of the demands put forward by Amir Amanullah and in the second place owing to the many hostile influences at work. It will be remembered that among the chief demands of His Majesty the Amir—were the payment of the accumulation of the subsidy due to Habibullah, permission to import arms free of duty, the cession of Wajiristan, the right to admit Soviet representatives in Khandahar, Ghazni and Jellalabad and the grant of a seaport. While the first of these is a very minor thing indeed, serious objection was very naturally entertained to the right claimed by the Amir of admitting Soviet representatives. The rest are very largely questions of military strategy.

The full text of the Treaty has been published: and in the absence of the schedule showing the re-alignment of boundaries we are not in a position to say whether Waziristan has been ceded. This tract lies between the famous "Durand Line" and the administrative border of the North-West Frontier province, as the reader knows. The treaty further makes no mention of the payment of the annual subsidy which was stopped in 1919 as a result of the War. Apart from these, the treaty is not at all unfavourable to Afghanistan, which in fact stands to gain a great deal by the treaty. The right to admit Soviet representatives having been withdrawn by Afghanistan, the rest of the treaty seems to us to follow naturally. The one striking part of the treaty is that there will be a British embassy at Kabul, against which successive Amirs have resolutely set their face. Consular agencies for the promotion of trade in various parts of India and an Afghan embassy in London make provision for direct mutual contact with India and the West. Every one in India will watch with interest the effect of foreign influence for the first time in her history being brought freely to bear upon Afghanistan. We know to our cost that Western influence in whatever form it may come is not all to the good where it is not assimilated. There is no doubt this country does welcome Afghanistan as a friendly neighbour, though I have not at present all the data before me for arriving at a conclusion as to the possible influence on our North West Frontier policy. But this is certain that India will not tolerate a second dose of pin-pricks in her rear but will relentlessly turn the depredator out.

The effect of this treaty on other Moslem powers in the first instance and on England's own attitude towards Angora, the sore sport in mid-Eastern politics at the present moment and the most actively canvassed, will be very anxiously watched by everybody, and not least so by the Moslems of India. A clause in the Turko- Afghan treaty, a summary of which appeared in these columns some months ago, states that neither of the contracting parties shall conclude any convention or treaty injurious to the interests of the other party or which would be in the interest of a third State with which the other is not on friendly terms: and each of the contracting parties shall give prior notice to the other of the forth-

coming conclusion of an agreement with any nation whatsoever. Turkey also undertakes to help Afghanistan in the matter of military training etc. It will be interesting to know if, in pursuance of the above, Afghanistan ever consulted the Angora government with regard to the present treaty. Whatever that may be we can only sincerely repeat what we have said elsewhere that the times are today propitious for England to heal the wounds and soothe the lacerated feelings of her Moslem Indian subjects. Incidentally we are not sure if this will not have an appreciable effect on the Egyptian tangle.

Social and Religious.

The Bhagavad Gita.

With an English Exposition
By K. S. Ramaswamy Sastri B. A, B. L.
(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA IX.

(Continued.)

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

As the vast energy, which, resting for ever in the ether, moves everywhere, know that even so all beings rest in me.

NOTES

1. This verse gives an illustration of the truth stated in the last two stanzas.

2. Sri Nilakanta says that this stanza shows the identity of the soul and the over-soul. यथा कार्यं सर्वमुत्पत्तेः प्राक् नाशादूर्ध्वं मध्ये च स्वकारण एवाभेदेन तिष्ठति, एवं सर्वोऽपि जीववर्गः उपाध्युत्पत्तेः प्राक् तन्नाशादूर्ध्वं मध्ये वा घटाकाशो महाकाशादिव कालत्रयेऽपि नातिरिच्यत इत्यर्थः। एतेन जीवब्रह्माभेदकमनेन 'स्वभावोऽध्यात्ममुच्यते' इति यत्प्रागुक्तं ब्रह्मैव जीव इति तद्विवृत्तम् ।

3. He says further that वायु and आकाश referred to here are not the पञ्चीकृत Vayu and Akasa but the avyakrita Vayu and Akasa; that महान् is used to show this differentiation; that Vayu means सूत्रात्मा and that Akasa means अव्याकृताकाश

4. Sri Madhusoodana says that the verse illustrates how one thing can rest on another i.e., have a derivative being and vitality, though the latter is Asanga or disconnected. असंश्लिष्टयोरप्याधाराधेयभावं दृष्टान्तेनाह । The Sruti says: असंगोह्ययं पुरुषः, असङ्गो न हि सज्जते ।

5. Sri Ramanujacharya says that the illustration is to illustrate that everything depends on His will. सर्वस्यास्य स्वसंकल्पायत्तस्थितिप्रवृत्तित्वे निदर्शनमाह ।

Sri Madhwacharya says: न ह्याकाशस्थितो वायुः स्पर्शाद्व्याप्नोति ।

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

O son of Kunti, at the end of a kalpa, all beings enter my Prakriti, and at the beginning of a kalpa, I create and send them forth again.

NOTES

1. The Lord describes here प्रलयं and सर्ग involution and evolution.

2. प्रकृतिं refers to Maya—प्रकृतिं त्रिगुणात्मिकां मायां यान्ति—सूक्ष्मरूपेण लीयन्ते. मामिकां— Maya is His own. मच्छक्तित्वेन कल्पिताम्.

3. In the Paisacha Bhashya it is stated कल्प्यते सृज्यते इति कल्पो महदादिप्रपञ्चः ।

4. Sri Sankaracharya refers to Prakriti described in this verse thus: प्रकृतिं त्रिगुणात्मिकां अपरां निकृष्टाम् ।

5. Sri Ramanujacharya says: मामिकां मच्छरीरभूतां प्रकृतिं तमःशब्दवाच्यां नामरूपविभागानर्हां कल्पक्षये चतुर्मुखावसानसमये मत्संकल्पाद्यान्ति ।

6. Sri Madhwacharya says that the Lord, though infinite in power, uses Prakriti for creation just as a man, strong and able to walk, sportively uses a stick as a help in walking. प्रकृत्यवष्टम्भस्तु यथा कश्चित्समर्थोऽपि पादेन गन्तुं लीलया दण्डमवष्टभ्य गच्छति । He quotes a beautiful verse from Rigvada Khila:—

न कुत्रचिच्छक्तिरनन्तरूपा विहन्यते तस्य महेश्वरस्य ।
तथापि मायामधिरुह्य देवः प्रवर्तते सृष्टिविलापनेषु ॥

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

Having my Prakriti under my control, I create and send forth again and again the entirety of beings which is under the sway of Prakriti and hence helpless (in the fetters of avidya.)

NOTES

1. Sri Sankarananda says that अवशं means अस्वतन्त्रं अनादिसंसारवासनाग्रस्तम् । Sri Nilakanta explains it as रागद्वेषाधीनं. Sri Sankaracharya says that it means अविद्यादिदोषैः परवशीकृतम् ।

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

O Dhananjaya, such acts do not bind one who sits like one detached therefrom and who are not in a relation of attachment to such acts.

NOTES

1. The Lord shows how he is unaffected by such creations and dissolutions. The composite entirety of karma leads to the manifoldness of life and fruits. He is free from वैषम्य and नैर्घृण्य. As Sri Nilakanta says: तत्तदसाधारणकर्मबीजवशात् ते ते विभिन्नं फलं प्राप्नुवन्ति नेश्वरवैषम्यात् ।

2. Sri Sankaracharya says that in creation the Lord has now अभिमान and फलेच्छा and that hence He is unaffected by it.

3. The Brahma Sutra says

वैषम्यनैर्घृण्ये न सापेक्षत्वात् ।
न कर्माविभागादिति चेन्नानादित्वात् ।

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

By reason of supervising presence and proximity Prakriti produces all this, the moving and the unmoving; O son of Kunti, because of this, the world wheels round and round.

NOTES

Thus the Lord is अधिष्ठाता and भासक (basis and illuminer.) He is the Adhyaksha कूटस्थ or नियन्ता or स्वामि । By his Sankalpa evolution of life and form takes place.

2. The following stanzas should be remembered in connection with the verse:

अस्मद्द्वैतेन्द्रजालस्य यदुपादानकारणम् ।
अज्ञानं तदुपाश्रित्य ब्रह्म कारणमुच्यते ॥

अस्मान्मायी सृजते विश्वमेतत्तस्मिंश्चान्यो मायया संनिरुद्धः ।
एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥

Literary and Educational.

Mr. Aurobindo Ghose's "Essays on the Gita"—A Criticism.

By K. SUNDARARAMA AIYAR, M.A.

II. "The Teacher, The Disciple and The Doctrine."

I.

In this second essay, we can begin by expressing our satisfaction in noting that Mr. Ghose sternly refuses to follow Europen interpreters in supposing that the Gita is "a later composition inserted into the mass of the Mahabharata by its author in order to invest its teaching with the authority and the popularity of the great national epic." He insists forcibly that "it is given as an episode in an epic history of nations and their wars and of men and their deeds and arises out of a critical moment in the soul of one of its leading personages face to face with the crowning action of his life." Hence we also quite agree that "if we would grasp the *central drift* of the ideas of the Gita," we must see how it takes its rise from a careful study of "the divine personality of the Teacher, his characteristic relations with his disciple and the occasion of his teaching." To each of these topics, Mr. Ghose devotes one part of this Essay, and we follow his order of exposition in our own criticism.

Mr. Ghose begins his first topic of "the divine personality of the Teacher" by referring to the undoubted fact that "India has from ancient times held strongly a belief in the reality of the Avatara." In this connexion he points out that "in the West this belief has been presented through exoteric Christianity as a theological dogma without any roots in the reason and general consciousness and attitude towards life." On the other hand, "in India it has grown up as a logical outcome of the Vedantic view of life and taken firm root in the consciousness of the race." All forms of matter, all life, the conscious embodied soul are manifestations of God, and there is a gradation between the highest and the lowest magnitudes of energy, knowledge, love and bliss in those manifestations. The Avatara (of Sri Krishna) is what Mr. Ghose calls "the full and conscious descent of the Godhead," or even "the height of the conditioned manifestation." We can agree with Mr. Ghose that all this is no dogma, but a logical outcome of the Vedantic view of life, as *we* understand it. But, as we proceed, we shall learn that Mr Ghose holds that —"for the fundamental teaching of the Gita, our present subject, or for the spiritual life generally,"—"the inner divinity is the eternal Avatar in man" and "the external aspect (the human manifestation) has only a secondary importance." This is what Mr. Ghose calls his "conception of Avatarhood." Further, Mr. Ghose borrows and adopts as his own the purely Theosophical and un-Vedic idea that "the God in man *takes possession partly or wholly of the human consciousness* and becomes visible in human shape" and that the human soul "becomes capable of that dwelling in God and giving up of his whole consciousness into the divine." Further, by some strange supposition or hallucination, Mr. Ghose makes out that "when this eternal divine consciousness always present in every human being, this God in man, takes possession of the human consciousness and becomes in visible human shape the guide, teacher, leader of the world, not as those who living in their humanity yet feel something of the power or light or love of the divine Gnosis informing and conducting them, but out of that divine Gnosis itself, direct from its central force and plenitude, then we have the manifest Avatar." According to the Indian and Vedic doctrine (which is also the Gita doctrine) it is *not* the "God in man" (who "takes possession of the human consciousness") that "becomes in human shape the guide, teacher and leader of the world," or "the manifest Avatar." It is the supreme Isvara in his own world of pure Satva above the *prakriti-mandalam* (the sphere of material phenomena consisting of all three Gunas mixed together) that "*descends*" into this latter region as the "manifest avatar." The "God in man" of whom Mr. Ghose speaks is known as the "Antaryamin" in *all* forms of Vedantism—and not simply, as he supposes, in its "Vaishnava form." In the Vaishnava form of Vedantism, the "manifest Avatar in the external world" is one of the "*Vibhava*" forms of God, *not* the Antaryamin form. Furthermore, Isvara does not need to take possession of the body of an already embodied Jiva in order to fulfil his purposes as "the manifest Avatar in the external world." Even a Yogi can reach the stage of development at which his ego (*asmita*) has the power of "creating many new bodies," each with its own mind—stuff (*chitta*) and of sending them forth to fulfil his purposes and, if necessary, creating an additional body with a superior *chitta* capable of supervising the others (*vide* Yoga-Darsana, Kaivalya Pada, Sutras 4 and 5, with Vachaspati's commentary). Isvara, therefore, can easily *create* the body he requires for his Avatara in this world from the Maya or Prakriti which is subject to his authority and might, equally with all the bodies formed out of the elements (*bhutas*) of matter. The Gita itself lays down this truth and law (chap. IV, sl. 6)

Mr. Ghose's imagination leads him even further away into the wrong track when he lays down the dictum (already quoted above) that—"for the fundamental teaching of the Gita, our present subject, or for the spiritual life generally," "the inner divinity is the eternal avatar in man, and the external aspect (or 'human manifestation') has only a *secondary* importance." We shall show that, for both purposes and especially for the first, the "external aspect" of avatarhood is of quite as much *primary* importance as "the eternal avatar in man." In the first place, were it not for the former, both that antique world of the epoch of the revelation of the Gita and as a consequence, we too of the present age would not have had the benefits arising from our knowledge of the message of the Gita—the message regarding "the ancient Yoga lost during a great period of time," and now recovered and retaught by Sri Krishna in the Gita. (chap. IV. sl. 2). The "*uttamam rahasyam*" or "supreme secret" (chap. IV, sl. 3) to which Mr. Ghose directs our attention as "the fundamental teaching" of the Gita—even accepting his view as correct—could not have been regained but for the "external and manifest avatar,"—the last and greatest of the avatars, Sri Krishna. The Gita, in this very context, teaches (chap. IV. sl. 7) that one of the *three functions* essential to the conception of the *Avatara* is "the establishment of Dharma on a firm and lasting basis." Were it not that Sri Krishna, as the "external and manifest Avatar," fulfilled this function, the Holy Land and People would have continued to remain enveloped and immersed in spiritual darkness. Hence the three conceptions which Mr. Ghose enumerates separately as "the manifest Avatar," "the eternal avatar in man" and "spiritual life generally" are all bound together in extricable mutual cohesion and mutual implication. Hence, also, Mr. Ghose's statement that "the Krishna who matters to us is the eternal incarnation of the divine and *not* the historical teacher and leader of men" is one entirely besides the point. Sri Krishna himself makes no such separation between the two as Mr. Ghose has discovered as his original contribution to our knowledge of the "fundamental teaching of the Gita." In Gita (chap. XVII. Sl. 6) he speaks to Arjuna of "***myself dwelling within the*** (human) *body*," and, therefore, identifies the "*avatar manifest*" outside with the "*antaryamin*," the indwelling ruler and controller of the embodied Jiva dwelling

within the heart of all beings. Both aspects are equally needed and equally "fundamental." Otherwise, as already stated, the *uttamam rahasyam* of the Gita would never have been revealed to us and remained still lost to the Indian people and to the world outside.

We cannot also, for other important reasons, concede that "the external aspect (of the Avatara) has only a *secondary* importance." Of these reasons, the most important is that there are *two* classes of men,— those whose minds are naturally inclined towards the worship of an external or even extra-cosmic God, and those whose minds aspire at realising an internal God seated in the heart of man, "the eternal God in man" (as Mr. Ghose calls him). Worship, in the shape of prayer, and praise of God and ceremonial offerings of "leaf, flower, fruit, and water" (*vide* Gita, IX. 26), and righteous activity of all kinds in the world (*vide* IX. 27) are natural to, and can be easily suggested to, the *first*-named class of men for practical and regular observance. Such is the "spiritual life" for which they have both inclination and aptitude. For the *higher* minds of the *second* class "spiritual life" must take a different form and lead to the "realisation" of the divine light or form within the heart, "the internal Avatar" of Mr. Ghose. The Gita verse (VI. 3) points out that there is a similar *distinction of stages* in the spiritual advance of one and the same mind. Mr. Ghose later on adverts to the fact that "the Gita enunciates the gospel of works with an emphasis and force we do not find in other Indian Scriptures." This is no doubt an exaggeration, for we have the *Karmakanda* of the Veda which is *entirely* devoted to "the gospel of works." But in the Gita verse (VI. 3) just referred to, Sri Krishna dwells on the distinction of a lower and higher stage of spiritual life in the same person— the *Yogârurukshu* and the *Yogârudha*. The former is one who though aspiring after yoga, still runs after worldly aims and whose mind is distracted by worldly desires. For him the above Gita verse advises continuence in action in accordance with Sastraic injunctions. The latter is the man who has attained to the power of concentration and whose mind is free from the distractions of desire for worldly objects and enjoyments. For him the same Gita verse prescribes *Sama* (शम), *i.e.*, freedom from action so as to concentrate his mind on the Supreme Self— the innermost bliss of the Self— with a view to the attainment of the Knowledge or Illumination which leads to liberation from the bondage of Samsara. Mr. Ghose, we note, is himself aware of this double aspect of the Gita teaching. The Gita is not *entirely* a "gospel of action ;" *Karma-Yoga* is not the "*uttamam rahasyam*" of the Gita, its "*paramam guhyam*, its supreme secret," as some of its modern interpreters,— Mr. Tilak, for instance— have attempted to establish. Sri Krishna himself points out (XVIII, 63) as follows :— "To you *Jnana* has thus been taught by me,— the doctrine which is more secret than (any other) secret,"— and this knowledge (or Jnana), as he says in the previous sloka, refers to the Supreme Being or Ruler residing in the hearts of all beings.— The different stages in the spiritual progress of the same person referred to in Gita (VI. 3), correspond also to different persons in various stages of spiritual advance and therefore belonging to two distinct classes of spiritual life and differently qualified for their future. This is the "doctrine of Adhikari" known to our sacred books and extremely distasteful to a democratic age cast after the Western pattern.

Before passing on, we must *revert* for a moment to "the inner divinity or eternal avatar in man" in order to briefly discuss a point which Mr. Ghose raises concerning both Jesus and Krishna equally. He says :— "If the Christ, God-made man, (called by Mr. Ghose also '*inner Christ*,' just three lines earlier) lives within our spiritual being, it would seem to matter little whether or not a son of Mary physically lived and suffered and died in Judaea. So too the Krishna who matters to us is the eternal incarnation of the divine and not the historical teacher and leader of man." In both cases, the point of similarity is that, if there had not been the "manifest Avatar" in human form in the external world, the human race would have been deprived of their spiritual teaching and doctrine and the impulse and inspiration given to them for the spiritual life. The speciality in the case of Krishna is that the two conceptions—"the external avatar" and the "eternal avatar in man"—are, as already stated by reference to Gita (XVII. 6), *not different, but declared identical* by Sri Krishna himself. *Not different*, that is, in the manner in which Mr. Ghose differentiates them when he says that (*a*) one is eternal and internal, while the other is external and historical, *i.e.*, referring to a particular and transient epoch of history : and (*b*) that the former *only* "matters to us" but not the latter. The *truth* really is that they differ only as the *Sadhana* and the *Sadhya*,—the means and the goal, the cause and the effect. To the "Vaishnava Vedantist"— to whom Mr. Ghose *seems* akin— both are equally Sadhanas only. The Sadhya or goal for him is the Para-Vasudeva in the Vaikuntha world (who, for all Vedantins, manifests himself equally as the external or manifest Avatara and as the Antaryamin seated eternally in the hearts of all beings)—The Christain philosopher, too,— whether Neo-Platonist, Catholic, or modern— has given an interpretation of the Bible reconciling the "historical" and "inner" Christ in a manner more or less similar to the above. The external and internal manifestations are either both equally eternal, or equally *not eternal*, as the Advaitin of Sri Sankaracharya's following views both from his ultimate and noumenal (*Paramarthic*) stand-point of the Upanishadic "One only without a Second."

Mr. Ghose, at a still later stage of this section of the second essay, refers to "the human Krishna" who is "the secret centre and hidden guide," but not "the hero" of "the great action of the Mahabharata." Does he refer, or not refer, here to "the manifest and external avatar" of Krishna? We have already mentioned and criticised the Theosophical dogma on this point which he has adopted for himself, though it is uncanonical from the Vedantist's point of view, to whatever phase of it he may own allegiance. But Mr. Ghose really makes no *clear* answer to the question asked above. In one place he says :—"The teacher in the Gita is not only the God in man who unveils himself in the world of knowledge, but the God in man who moves our whole world of action." If so, how can Mr. Ghose say that "the *human* Krishna stands behind the great action of the Mahabharata" and that he helps some "men and nations," while to some others he is "an opponent, the baffler of their designs and their slayer," &c. In truth, there is no such "human Krishna," but the Divine Being who is the ruler and guide and friend and the goal of the entire universe of embodied Jivas. He can surely *create* a new human body for himself, like the Yogi in a high stage of development already referred to. But we have said enough on that point already, and to it we refer the reader. Further, as pointed out above, Sri Krishna tells us that he is not only the Avatar outside, but also dwells in the hearts of all men (Gita, XVII. 6). He repeats this also in Gita, XVIII. 61, and here expressly says that, from his place in the human heart, he "drives men to action like puppets mounted on a mechanism, by a hidden power." From this statement we are not to suppose that we have no freedom of action at all. Where Isvara resolves to make a person the agent for carrying out his own purpose, he irresistibly uses his own driving power and moves his agent's will from his place in the heart. Only so much is meant, and not more. In XVIII. 60, Sri Krishna also points out that, on the battlefield of Kurukshetra, Arjuna's inborn tendencies due to past Karma and his Kshatriya nature would move him on to fight. To it is added also the Avataric purpose of the Supreme Lord of the universe which nothing else can alter or oppose. Where neither of these two forces are in operation, the *Purushakara* or human will has its most hopeful sphere of operation and its most effective freedom of action. So Sri Krishna says :—"You may act as you are pleased to do" (XVIII. 6)—*i.e.*, in accordance with the dictates of your free will. But he also warns him as follows (XVIII. 58) :— "If, from pride born of confidence in your own wisdom, you do not heed my advice, you will experience much suffering." At the same time we must realise that, though the will of Isvara cannot be resisted and must be fulfilled, we can at least always counteract by our righteous endeavours the effect of past Karmic tendencies by suitable fresh Karma. Sri Krishna points this out also in the above sloka :—"By your mind being devotedly fixed on me, you will, by my saving grace, overcome all your difficulties." This, and no other, is the

essence of the Gita's gospel of action. Other aspects of its teaching, as so far considered and understood by Mr. Ghose, have been already fully subjected to criticism.

Stray Notes on Education.

By P. ANANTHASWAMY

It not infrequently happens that a Government made system of education aims more at surrounding itself with a halo of technical and otherwise artificial glory, than at the lasting welfare of pupils. The reason for this is that the system is necessarily and primarily concerned with ensuring the stability, permanence and high reputation of its staff. For one thing, the enormous volume of the educational odds and ends with which young minds are deligently stuffed cannot but tax if not enervate even the strongest mental calibre. What Tagore says of Irish-speaking boys "who entered the schools with their intelligence and curiosity alive, left them mental cripples, with a distaste for all study", would apply with great force to our boys. Ruminatia *must ruminate* and he who is slow to take in the incidents of the race-course *must travel slowly*. It is therefore of no use to hurry these along, from pasture-ground to pasture-ground, without allowing any breathing time whatever. No wonder that all originality is killed and that the problem of the struggle for existence is insidiously lurking behind the seemingly noble precepts of unselfishness and self-sacrifice, whose hollowness taints the lips of many teachers. It is a great pity that even insincerity and hollowness have to be winked at when they are supported by direct temporal authority or by the indirect one of a blind but well-established convention.

*
* *

It is all very well for educationists to talk of the harmonious development of one's faculties as being the goal of education. But, unless man-study takes the lead in such development and in its application to the affairs of everyday life, the educated man would be a sorry figure by the side of the hag whose only education is the ability to take care of her rupees, annas and pies.

*
* *

Parents or guardians who solely depend on public education for the formation of the character on the practical abilities of their children or wards will find when it is too late that they have been grossly mistaken. If they can afford it, they should provide the latter with a well-designed substitute. If however, they cannot, they should supplement public education with their own. In any case, they should be prepared to sacrifice every appetite of theirs at the altar of the children's good and to study and watch over such good continually.

*
* *

There is much talk but little action on the subject of utilising the material resources of the country to the fullest possible extent. Pieces of fertile land aggregating to several thousands of acres lie neglected: numberless streams roll their unused waters to the sea; spicy groves and other forest-areas rich in all kinds of commercial produce remain insufficiently exploited: myriads of raw materials, capable of being converted into manufactured articles in the country itself are either left to rot away or are exported to other countries for not much more than a nominal value. The industrial prosperity of India depends upon the way in which our education helps us to conserve and consolidate our natural resources and to effectively press them into service.

*
* *

My idea about teachers is this. I should call no one by that name except those who go about inculcating spiritual truths like Swami Vivekananda, Ramakrishna Paramahamsa &c., for mere love and no reward at all. The rest are all *pedagogues* who work for livings alone. The old system of Gurukula Vasam, with all the menial services they implied, such as clothes-washing, cow-tending &c, and with all the privations it involved, such as the constant study of the Guru's moods and the constant necessity to view things through his spectacles notwithstanding that he was but a man and had his failings, the stunted growth of all but the faculties specially cultivated must have struck at the very root of general freedom and must have been responsible for India's backwardness in the matter of researches in the material world. I for one, would not therefore recommend its revival in all its entirety. Nor would I recommend the present Godless education, which forms the opposite extreme without making any serious attempt at engendering a spirit of material research. We must combine the good aspects of both and that under the pleasantest possible of surroundings.

*
* *

The need for pedagogues is only till the three Rs have been acquired. After that stage, the student should be left alone with syllabuses and reference-books, to drink deep or not at the Pierrian spring, as he chooses. These are days when no one can complain of want of books and there can be no comparison between what a diligent student can acquire for himself and what he can imbibe from the narrow and shallow notes which a teacher or a Professor can dictate to him in the course of an hour deducting therefrom, almost half of that time that much being the allowance he claims for reviewing current topics as a matter of fashion, for clearing his throat, for cleaning and adjusting his spectacles, for remarks upon the mistakes that students have committed in their composition exercises and answer-papers and for such other riff-raff. There is too much of anxiety abroad that those who are not under leading-strings are doomed while the fact is that it is they who are thrown upon their own resources that get on well. The case of orphans and home-petted children is in point. So, the anxiety is more on account of the maintenance of the leading-strings as the badge of a profession, than on account of the students themselves. Does any one honestly think that an intelligent, deligent and discriminative man cannot master the curricula for all the University Examinations from the School Final upwards to the M. A. with the aid of books alone and without the aid of teachers? As for the unintelligent, the lazy and the non-discriminative, why should they attempt higher secular learning at all? Do not many get on without it? Will the world be any the loser for it? Why waste time in the attempt to convert asses and mules into horses, were it not that it is in the interests of a profession which has to be kept going for the benefit of some ease-lovers who want to roll in the lap of luxury without entering the real ring of life's melee?

*
* *

In regard to spiritual education, I must say that teachings under this head should come upon our souls like lightnings from the clouds and that their degree of impressiveness will be directly proportional to their logical acuteness and consistency and their consequent power to take us by surprise. We are not to be asked to sit in classes at all. The very formality of it is sickening. We ought to be addressed in open-air meetings, from hill-tops, at sea-beaches, by the verdant banks of rivers, in shady groves, in the vestibules of renowned temples, anywhere in fact except in common place or artificially attractive surroundings. Such surroundings are the very mockeries of the purity of body and soul which forms the fundamental ground-work of spiritual teaching. Another condition is that moral precepts should not be served as ready-made pabulum or forced down his throat. He is the truly wise man who can admit even a pinch of poison into the composition of the dose he means to take according to the emergency of each occasion. The aberrations we see in the shape of agitations for inter-dining and

intermarriages are the results of the indiscriminate desire to commingle with all as sons of the same father. Such agitations may be wholly out of place in respect of certain characters which ought to be kept at a distance both for the purity of the better-placed individual and in the interests of society as a whole. It is easy to call our forefathers fools, but difficult to prove it.

An ode.

Welcome to H. R. H. The Prince of Wales.

By R. S. Rao. B.A., B.L.

I

Hail Thou, bright Star of Alfred's regal line !
To this "wonder-land" great since days pristine.
The Zephyrs singing waft the crystal flows,
The merry clouds festoon with golden glows
The smiling fields and lovely sunderbans
Majestic with hill stream and forest dense,
From the green-west to the snow-palace pure.
Her blushing beauty greets with love's brochure.

II

Hail Thou, the future heir, to England's throne!
To this martial-land where the Pandus won,
Where Sree-Ram slew the ten-headed Monster—
Hark the legends sung of the Rajaput-Valour,
The days of Asoka and great Akbar,
The reign of Sivaji and Delhi-durbar—
The Hindu Rajas each a warrior free
Extend a warm royal hand-clasp to Thee.

III

Hail Thou, the Empire's symbol, our noble guest,
Rare tribute she pays from her priceless breast—
Tho' hemmed with blatent smiles of gilded smile.
And 'They' with pompous shows Thy tour beguile.
Tho' destiny brought Thee in dismal times,
When memories are green with the Punjab crimes.
Yet grateful ties Thy august name welcome,
To friendships cordial of the humblest home.

IV

Hail Thou, Champion of democracy !
The lover of liberty from country free,
Who quelled the German's pride on land and sea
Hath not India fought and shouldered Thee ?
Praised be her stalwart sons that first did bleed !
That noble spirit, that saved the Empire's need,
The same doth prisons fill with heroes brave
O, watch a nation's fight, its lessons grave—

V

Hail Thou, healer of wrongs, the giver of gifts !
Dark cloud of discontent to unrest drifts,
Queen Victoria's name fills the golden page.
Enshrined in hearts, she lives a soverign sage,
The charter of rights, she of free-will gave
The beauracrat hath laid in zoolum's grave,
O, heed the 'vox-populi' its dread blaze,
And grant reforms that bring the halcyon days.

IV

Hail Thou, the hope of Ind ! our Darling Prince !
Who craves not for thy charming glimpse ?
"The king is above parties", so art Thou,
From what Thou seest, and not and knowest now,
The Poet's creed or the politicians call,
Grave issues lie for us to rise or fall,
May Thy visit our expectations prove
And dawn the era of goodwill and love.

Reviews.

"Land and Labour in a Deccan Village" by Harold Mann, D. Sc., [Published by the Oxford University Press, Bombay.]

The subject of Indian economics is of paramount importance and perennial interest. Unfortunately it has not received adequate attention and treatment and what little has been written on it is so diffused and desultory that the information one gains from it is not of much practical utility. I have, however, intense pleasure in commending to the readers of the "Hindu Message" the book written by Dr. Harold Mann, an eminent student of Indian Sociology, on "Land and Labour in a Deccan Village." In the preparation of it, Dr. Mann has had the hearty collaboration of several Indian colleagues, a fact which tends to augment its value.

There is an opulence of economic materials in the book, a careful and diligent study of which will be very profitable. Instead of cursorily describing the economics of a tract or district, the author deals thoroughly with one particular village 'Pimpla Soudagar', which may be taken as a fairly good sample of many others in the Bombay Deccan. The physical features of the village, the land, its divisions and holdings, the crops commonly raised, the grasses and weeds largely met with, the sources of water-suply, the live and dead stock of the village, and the people and their economic condition—are all luminously described.

Chapter VI, which treats of the inhabitants of the village and their economic condition, is of remarkable interest and importance. The village population is conveniently classified and considered according to their sects, caste, occupation etc. 89 out of 121 labourers, go to Kirkee five miles off, as ammunition factory workers, 4 are cartmen, 4 are artisans and 14 are labourers in the village itself. 10 men go to Poona every day for selling milk, each of them carrying 12 lbs a day. It is calculated that the transport charges come to ½ anna for every pound of milk. This is obviously an appalling waste of labour. 56 per cent of the villagers are in a miserable condition. "More than half the families in the village are insolvent according to their own standard of life and they must either have less food than they themselves think is absolutely necessary or less clothes than they themselves feel are required at least for self-respect—or they must increase their debt." The two chief causes that contribute to this deplorable state of things are the fragmentation of land—thanks to the Hindu Social Law which puts agricultural improvement out of question, and the deterioration of agriculture during the last 25 years, which is unmistakably indicated by the absence of new wells and newly planted trees and the decrease of double-cropped lands. Among other causes, the relentless grip of the monstrous money-lender on the villager is important.

Students of Indian Economics will do excellently well to follow and profit by the scientific methods of study of economic facts pursued by Dr. Mann and his assistants.

P. P. Iyer.

R Krishn...

Miscellaneous.

The Idler

on Lovers, Editors and Bearded Women.

The love affairs of great men are always interesting. To begin with Chaucer, that dear old English poet, as Helia says in an old newspaper cutting of mine, wrote "Marriage is such a rabble rout, that those who are out would fain get in, and those who are in would fain get out." This plainly shows he had no great regard for marriage. When Dryden's wife told her husband that if she had been a book he would have shown her more attention, the great satirist replied "I would that you were an almanack, for that is a book I could change every year." Lady Byron knocked at her husband's study and asked "Do I disturb you, Byron" to which came the reply "Damnably." Shelley's love affairs are perhaps the most familiar to people. We all know how at the age of nineteen he married a coffee shopkeeper's daughter, how his father cut off all financial help to him and how he lived on an ill-supplied larder and how on his elopement with Mary Godwin his first wife drowned herself in the Serpentine. Thomas Carlyle and his wife though they really loved each other were each other's "thorn in the side." They could neither be happy together or apart and Tennyson said it was a good thing they married each other for otherwise there might have been four unhappy people instead of two. An amusing story is also told of the absent minded Sir Isaac Newton. He was on a visit to a lady and began to smoke but in a fit of abstraction he tried to use the lady's fingers as a pipe stopper and it need hardly be added that this effectually and quickly brought the courtship to an end. James Boswell, the biographer of Samuel Johnson was in love with a Miss Blair whose estate was contiguous to his own family seat Auchinleck. "You are very fond of Auchinleck," he urged, "and that is in my favour." "I confess I am" replied Miss Blair, "I only wish I liked you as well as I like Auchinleck."

Apropos of the long editorial career of Sir William Robertson Nicoll who celebrated his seventieth birthday recently it is interesting to remember that Mr. Greenhough Smith has been the editor of the *Strand Magazine* since 1891, that Mr. Galloway Fraser has just retired after editing *Tit Bits* for thirty one years and that Mr. Alfred Spender has edited the *Westmininster Gazette* since 1896. "One would not necessarily associate, 'Whitaker's almanack," says Ardax in *John O 'London's Weekly*, "with medicine." Yet Mr. G. H. Whitaker, the Managing Director, Mr Edgar Whitaker, the business manager and the editor Mr. C. W. Whitaker are gentlemen who hold degrees in medicine. Lord Russel, of Liverpool who edited *the Liverpool Daily Post* sprang from the bank desk while that well-known essayist and writer Mr. Edward Clodd remained in the service of a London Bank while continuing his literary activities at the same time.

Prof. Achard of Paris declares that the woman of the future is certain to have a beard and that this will be finally accomplished when she becomes in every respect the equal of man. Oh! what a calamitous news for those fair cheeks which used to taunt bearded gents as grizzly bears!

The Street Beggar.

By V. VARADARAJA IYENGAR, B.A.

What a piece of thought-provoking humanity is a beggar? He is divinity in rags; a soul in the wrong place. In him we 'find' a 'lost' being as Columbus 'discovered' a 'real' America.

He is a regular study in Patience and Perseverance. Elude him as you may, his face and figure never cease to haunt your imagination. Once his form sighted, one cannot help turning back to see, whether or not his footsteps are dogged. Try to avoid him by charity; he only takes advantage of your benevolence and ever asks for more. What if you turn upon him with a hard heart or a stern disposition? He has still a weapon to humble you; for is he not the most successful of alm-seekers, the most tenacious of beings? His poverty excites charity, his eloquence, admiration and his history moves our whole being. Added to these his quaint prophecies and multifarious benedictions, melt stern hearts to streams of munificence.

At home with disease, want and sickness, he displays them with as much assiduity as you struggle to hide them or with as much fastidiousness as women disclose jewels! His gaping wounds, are 'immovable property' discending to heirs of his body with additions,—itself, a legacy left him by his worthy sires. Better than most doctors he knows the duration and nature of all affections of the flesh; but the mental pangs that accompany these, he is a stranger to. A beggar too is a true record-keeper of diseases old and new, of the 'growths of civilization' at every step and to date. Nature's 'careless child' is he to play her pranks upon, and she delights to cover him up with fantastic fleshy growths.

The most 'naked' of liars, he is also a subtle reasoner and a shrewd diplomat. Men call him illiterate, but are not his life experiences beyond all wisdom? Poor in everything, he is rich in tact and quick adaptability. Unlike an ethiopian how often does he not change his skin and like the chameleon how often his colour?

He is the home of contradictions and of amazing puzzles. A born physical sufferer, he enjoys the soundest of sleep. Always sick, he never lies inactive; and the blind and the lame turn out more by way of begging, than you ever achieve by a hard day's labour. Ever hungry and gaping hard for dinners, he faints not nor ever falters from starvation—an engine with the 'steam ever up,' without either coal or water, perpetual old age with no experience of youth or its pleasures. A negation of all fine arts, he is the moving representative through ages,—the living reality—of the fantastic and the grotesque. As good as a stranger in the land of his birth, he is perfectly at home under the strangest skies. Out-casted from humanity, yet humanity alone binds him to his brothers. The least equipped, of mind or body, he makes the most of it and leads a long and unceasing life. But for all that, beggary has its own place; it does not change; nor do changed time or place—though it be very heaven—affect its continuity or its inhabitants.

The beggar's world is the mystery-land of God. How often has it not miraculously happened, that your charity that 'Panacea for sins'—made the lame walking, the blind seeing, the deaf hearing, and the dumb speaking. Surely beggars have faith in themselves and their power of imposing: and you have simply to believe them to be led away and hoodwinked. By daylight, beggars are but wandering pilgrims, monks in black disguise; at night Holy Fathers, lightening men's burden and fitting them up for heaven. To both God and man they are thus devoted. They appear in the holiest garbs, say long and loud prayers, fast for days together, and as religion enjoins, sustain themselves on alms alone on holy visits, take stern vows of pure poverty and even deposit their bones by numbers on the banks of the sacred streams. A beggar's life is one of true sacrifice and suffering—the longest prayer of pain to reach Heaven by death.

Nor is this all. The realm of beggars is a true type of world-democracy; it is no less than a brotherhood of nations, a fraternity of religious bodies. Here the colours and creeds meet, the races fuse. For nothing equalises like poverty, nothing unites like misery. It is a wonderful land of theirs where sinners and saints meet

beyond the pale of morality, their actions sometimes defying God and sometimes Satan. In that 'Tipsy' region, where the Earth heaves in sigh, the devil himself has to be wary and guard against being tempted. It is a land of experts without training and of hourly changing professions, where one man plays many parts in his time and the same part is acted over by many more. For this 'America of defective humanity' with faculties all latent, is also the land of 'perpetual' possibilities.

The most audacious of unannounced visitors and the least respected of guests, the beggar is wanted by all. By policemen to vent his spleen on, and to impersonate the missing criminal, by the angry husband smarting under domestic Home Rule to ruminate over, by mischievous innocents, as unretorting targets for pebble-practice. A dog unfailingly gets its 'noisy inspiration' when it sights a beggar or imagines his shadow. Temples, Chutrams, river-ghauts, marriages, royal processions and gubernatorial visits are never picturesque, without their ragged and 'entreating' presence.

A wag has damaged their sensitive natures by comparing them, to those ebony beauties of the feathered tribe, the crows. Like them, these eat often and yet are lean, fast long and yet strong, and live and thrive on refuse and cast-off things. To every place they wing their flight, being found in least expected quarters and the most unfrequented of places. These great colonisers of wastes and desert-lands, traverse realms, live through time and never die. And like crows too, they never want mourners.

Withal the beggar is an arresting phenomenon in the gay crowded sky of busy existence. A living philosophy is his life--a history of variegated experience. To achieve life's highest purpose or to waste eternity itself, one has but to turn to a beggar. Closely nurtured in Nature's loveiest bosom, he lives only in the strength of God and by His mercy. In short this least encumbered soul, this 'first step to heaven' (for is he not the gate of heaven to a rich man, as the needle's eye to a camel?), this street beggar, continues to be an eternal but ordinary wonder of humanity.

Olla Podrida

Dr. Campbell has found and announced that headache is not due to an overworked brain, that the brain can be cut and lacerated without causing pain, and that headache is due to bad eyes or bad teeth. What a discovery? A facetious professor used to congratulate his students complaining of headache saying that it showed that they had a head to ache.

* * *

At the recent entertainment at Baroda to his Royal Highness the Prince of Wales, certain parrots and paroquets ran cinema shows, fired cannon and drove motor cars. Bravo! Therefore men are but parrots of a larger growth.

* * *

Did you notice Mr. C. R. Reddy's tour programme in the Kistna and Guntur Districts prominently published in *Justice* and *New India*? Did you read how he was received everywhere by crowds of distinguished men and garlanded? If not, your life has been in vain. See all that and die. He is Naples personified.

* * *

Meantime Mr. G. S. Arundale, Mrs. Arundale and Miss Arundale are touring in North India. G. S. A. (G. A. S. rather) is speaking away about education and helping to bring into existence a new type of Indian humanity. He also is interviewed and garlanded—including, of curse, his wife. Oh, C. R.R. and G. A. S.! what lucky follows you are! What a shower of roses and encomiums!

* * *

In Calcutta they are trying to out-darjeeling Darjeeling. An experiment has been made—and made successfully to make places cool by currents of cool air.

* * *

The moral temperature of India also is cooling. Bombay has recovered sanity. Moplas have been flying fast to Veera swarga.

SCRUTATOR.

A. SUDERSANUM & Son,

PHOTOGRAPHIC ARTISTS,

SRIRANGAM.

Views of Southern India,
Hindu Gods and Goddesses of various temples
Picture Post Cards, both Indian and Foreign.
Water Colour paintings
of Sri Rama, Krishna, Siva
and other Hindu Dieties in the Karnataka style.
Large varieties of photos of
Sri Sankaracharya,
Kuttalam Mowna Swamigal,
Vanamamalai Jeer Ayodhya Ramanuja Jeer,
Swami Vivekananda,
Sri Vedanta Desika,
Sri Abhedananda, Sri Raja Rajesvari,
Gayatri etc., etc.,
too numerous to mention.

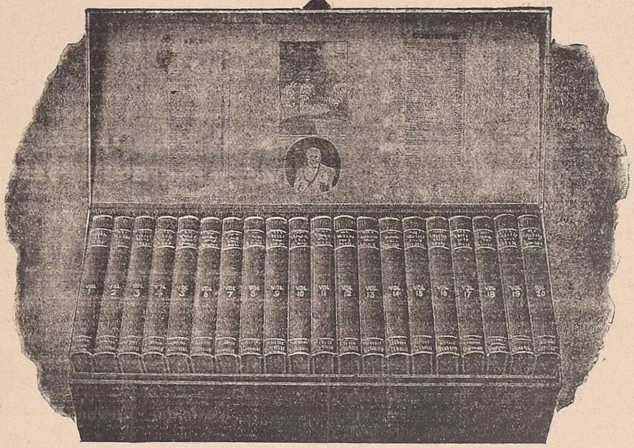
Arya - - Charitam

STORIES OF ANCIENT INDIA
Illustrative of Indian Ideals in the past.
Selected form the Epic and Puranic Literature
AND
EDITED BY
the late Hon'ble V. Krishnaswamy Aiyar, B.A., B.L.
Member of the Executive Council of the Government of Madras.
PRINTED AT THE
SRI VANI VILAS PRESS, SRIRANGAM
Demy 8vo. Pp. 742. Cloth Bound. Gilt.
Price Rs. 3-8-0. Postage extra.
Bookselling Department.
SRI VANI VILAS PRESS,
Srirangam.

MEMORIAL EDITION OF

THE WORKS OF SRI SANKARACHARYA

20 Volumes Crown 8vo. in a Teak Case.



Brahmasutrabhashya 3 vols.
Isa, Kena, Katha. and Prasna Upanishad Bhashyas 1 vol.
Munda, Mandukya and Aitareya Upanishad Bhashyas 1 vol.
Taittiriya and Chandogya Upanishad Bhashyas 2 vols.
Brihadaranyaka and Nrisimhatapani Upanishad Bhashyas 3 vols.
Bhagavad Gita 2 vols.
Sahasranama and Sanatsujatiya Bhashya 1 vol.
Vivekachudamani and Upadesasahasri 1 vol.
Minor Prakaranas 2 vols.
Minor Stotras and Lalita Trisati Bhashya 2 vols.
Prapanchasara 2 vols.

For the first time in the History of Sanskrit Literature is brought out an accurate, collected and uniform edition of all the available works of this Renowned World-Teacher.

This edition has the unique advantage of having had the privilege of personal supervision and guidance of His Holiness the late Jagadguru of Sringeri a reputed Sanskrit Scholar of very high attainments.

All the volumes are printed in the best style possible, illustrated with splendid half-tone and coloured pictures and are bound in cloth with a very attractive and elaborate design. The twenty volumes are placed in a neat teak case and each case containing one complete set of the ordinary edition is priced at **Rupees FIFTY only.**

The same edition, bound in cloth extra, full gilt **Rupees Seventy Five only.**

SRI VANI VILAS PRESS, SRIRANGAM.

THE ANTISEPTIC

A monthly Medical Journal for the busy practitioner

Edited by **U. RAMA RAU,**

Medical Practitioner, Madras.

and contributed to by eminent men in England and India,

The Antiseptic is the premier Medical Journal in Southern ndia and has been in continued existence since it was started in 1904.

Subscription Rs. 5 a year inclusive of postage.

Subscription may begin from any period. Every volume begins with January number. *Specimen copy sent free to members of the medical profession.* Members of the Medical Profession are requested to send contributions, for which they are given honorarium. Details sent on request to the Editor and Proprietor, U. Rama Rau, 323 Thambu Chetty St., Madras to whom all remittances, literary communications and business letters should be addressed. Rates of advertisement quoted on request.—

Very useful books on Sanitation

HEALTH & FIRST AID

By Dr. U. RAMA RAU,

Medical Practitioner, Madras.

ENGLISH PUBLICATIONS

		As.
Health Lecture Series:—		
No. 1.	Houses in relation to health—2nd Edition	2
,, 2.	What to do before the doctor arrives, 2nd edition	2
,, 3.	School Hygiene ,,	4
,, 4.	Water in relation to Health ,,	2
,, 5.	Air in relation to Health ,,	2
,, 6.	Health and Disease ,,	2
,, 7.	Preventable Diseases ,,	2
,, 8.	Common Disease Carrying Insects ,,	2
,, 9.	Milk in relation to Health	2
,, 10	Alcohol and its dangers	2
,, 11	Personal Hygiene	4
,, 12.	Home Nursing	8
,, 13.	Food in relation to Health	2
First Aid in Accidents, 3rd edition		12

VERNACULAR PUBLICATIONS

First Aid in Accidents—Tamil 3rd edition	12
First Aid in Accidents—Telugu, 2nd edition	12
,, Canarese ,,	12
,, Malayalam, 1st edition	8

Health Lecture Series book as as above in Tamil
Price same as English Edition.

Copies can be had of:

SRI KRISHNAN BROTHERS,
CHEMISTS & OPTICIANS,
323, Thambu Chetty St. MADRAS.

---

1. Santanadhi Thailam

Cooling for bath. Used by Maharajahs, Princes and others.

2. Scented Nuts
3. Sandal Powder
4. Incense sticks of highest quality

All Indian perfumes, finest ottos, purest Punugu &c., can be supplied at lowest rates.

Please apply to:

Messrs. K. R. V. & Co.,
KUMBAKONAM.

POCKET SANSKRIT CLASSICS.

THE VALMIKI RAMAYANA

A series of handy volumes of the standard works in Sanskrit literature. Each volume is printed and attractively bound in cloth with gilt letters and would go easily into one's pocket. The readings adopted are purely South Indian and each half of a sloka is given in one line. Several illustrations adorn the volumes. Price of each volume As. 12.

Sri Vani Vilas Press, Srirangam

"DRY" AMERICA:

AN OBJECT LESSON TO INDIA

A timely publication under the above title from the facile pen of Mr. St. Nihal Singh, the well-known journalist, has just now come out in which the author has given a succinct, and interesting narrative of how the prohibition movement succeeded in America describing in detail the Rise and Victory of the movement, the effect on Capital, the improvement of labour conditions, Social effects, health under prohibition, decrease in crime, saving to the community, and the Indian problem.

This book is written to indicate how the United States overcame the difficulties standing in the way of prohibition, and the results which are already visible, in the hope that it may prove useful to us in effectively dealing with our own problem. The present is the right moment for us to undertake such a task, because Indians, irrespective of their political differences, are determined to seize every opportunity to regain for India the primacy of position which she once occupied in the comity of nations.

Though conditions in India differ from those in America yet there is no reason why the American experience may not be repeated in our country. It is as true of India as of the United States that the State derives only a small amount of the money actually spent upon drink. The extinction of the liquor traffic may mean the extinction of the revenue derived from liquor, but it cannot mean that the money now paid for liquor will be destroyed. On the contrary, the banishment of liquor will mean that the money, instead of being wasted, will be available for productive purposes, and will help to improve the general condition of the people, who will not be able to spend it upon intoxicants. General improvement of living conditions must favourably react upon the State Exchequer.

The book is published by Messrs. Ganesh & Co., Madras, printed on Antique paper and bound in cloth, priced Rs. 3.

Ganesh & Co., Publishers, Madras.

ALEMBIC
VEGETABLE TONIC SYRUP.

A purely vegetable preparation highly efficacious in general complaints such as dyspepsia, loss of appetite, indigestion debility etc. V. T. Syrup stimulates the lever, regulates the bowels, improves digestion, enriches the system with pure blood and makes the weak feel quite a new man.

Re. 1-2-0 per bottle.

Syrup compound Glycerophosphates. A true nerve-vigour and tonic for the body and brain **Re. 1-6-0**

Syrup Hypophosphites of Lime. Invaluable remedy in consumption, Bronchitis and other Lun diseases. **Re, 1-2-0**

Sarsaparilla. Most effective preparation in treatment of troubles arising from impurities in the blood—acquired or constituted. **Re. 0-13-0**

Febrolene. A preparation well known for its properties, Curative, Preventive and Tonic combined for treatment of fevers-malarial, Ague etc.

Musk Lavender and Eau De Cologne

as articles of Luxury and necessity

— combined with economy —

nave been much appreciated by the people of refined tastes and fashions

Alembic Chemical Works Co, Ld.

50 Princess St. BOMBAY No. 2.

SAKUNTALAM A Drama by Kalidasa with the rare commentary of Abhirama. With a Critical English introduction and several half-tone and colour illustrations.

Crown 8vo. pp. xlvii—332 Cloth Gilt.

Price **Rs. 2-12-0** only.

Sri Vani Vilas Press, Srirangam

LOOK SHARP *LOOK SHARP!*

A Rare and golden opportunity for buying the BEST FOUNTAIN Pens.

JUST ARRIVED A VERY LARGE FRESH STOCK OF ALL KINDS OF PENS

If you miss this chance, you wil never get it in future.

Neptune Fountain Pen No. 210 with strong 14ct. solid gold nib and iridium tipped.	Rs. 3 8 0
The "T. S. V." Fountain Pen with large barrel, good vulcanite strong 14ct. solid gold nib and iridium tipped Price greatly reduced.	Rs. 3 0 0
The "Venkatachary-Compacto" Fountain Pen with nickel cases and clips	Rs. 4 0 0
Swan-Blackbird Fountain Pen.	,, 3 0 0
Waterman's Ideal Pen No. 12.	,, 6 0 0
The Swan Fountain Pen.	,, 5 0 0
The ParamahamsaFountain Pen,	,, 5 0 0

All these pens are available in Fine, Medium and Broad points.

Genuine Silver clips, nickel clips, Swan and Waterman's Inks are always kept and supplied at the lowest market rates. Spare parts are available for all Pens. All sorts of repairs of Pens undertaken and charged moderately.

Wholesale Agents:

T. S. VENKATACHARIAR,

Bookseller, Stationer and Cloth Merchant,

Clive's Bildings, **TEPPAKULAM P.O. Trichinopoly.**

SRI RAMAKRISHNA MATH PUBLICATIONS

MADRAS.

SRI RAMAKRISHNA, THE GREAT MASTER

Vol. I.

By SWAMI SARADANANDA.

This volume contains the early life of the Great Master. This is the first time that a comprehensive life of Sri Ramakrishna is being presented to the world. Price Rs. 2-4-0.

Vol. II will shortly be out

GOSPEL OF SRI RAMAKRISHNA

Third Edition (Part I) Board Rs. 2 8-0. Calico Rs. 3-0-0.

THE SAINT DURGA CHARAN NAG.

(The life of an Ideal Grihasta).

Price Re. 1.

Apply to

THE MANAGER,

Sri Ramakrishna Math,

MYLAPORE, Madras.

ARYA DHARMA.

(1) **A High-class Tamil Monthly Magazine** devoted to Hindu religion, philosophy, Dharma and Literature.

(2) It is patronised by H. H. Sri Jagadguru Sankaracharya Swami of Kumbakonam and H. H. Sri Jagadguru Sankaracharya Swami of Sringeri.

(3) It is conducted by the Dakshina Bharata Dharma Mandalam of Trichinoply of which it is the official organ.

Annual Subscription is **Rs. 2-8-0** per annum.

The current volume is the 6th and begins from Raudri Vaikasi May—June 1920.)

Apply to

THE GENERAL SECRETARY

Arya Dharma office, TEPPAKULAM, Trichinopoly.

and SRI VANI VILAS PRESS, *Srirangam*.

LOOK SHARP!

LATCHMIKANTHAM STUDIO,

Opposite to Municipal Dispensary,

TEPPAKULAM POST, Trichinopoly.

A Golden opportunity for utilising your money for the approaching New Year.

WHAT?

Photographic Publication.

High Class Bromide Enlargements from faded and smallest Photos up to Life size (from any copy.)

Whether in a group or single.

Particulars of rates in person.

P. S. S. Raghavan,

8 Malaivasal

DEALER IN

SWADESHI . . . . . GOODS.

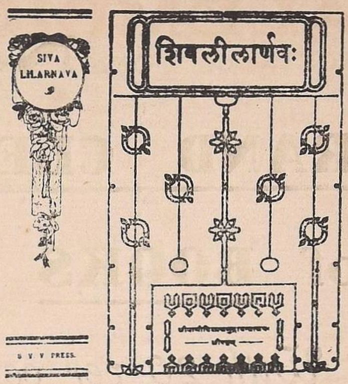
SWAMI VIVEKANANDA.

His Complete Works—Vol. III-IV, Rs. 2-8 each, Vols. I, II and V, Rs. 2-12 each. Cloth 8 As. extra each.
From Colombo to Almora (30 inspiring lectures on burning problems of the day) Rs. 2.
Karma-Yoga 12 As. East & West 10 As.
Jnana-Yoga (21 Vedanta lectures) Re. 1-8.
Sri Ramakrishna's Teachings (Mainly edited by Sister Nivedita), in 2 parts. Cloth. Each Re. 1.
The Life of the Swami Vivekananda. Complete in 4 Vols. Price, vols. I-III, Rs. 3-4 each. Vol. IV, Rs. 2-8. Popular Edition Vols. I-III. Rs. 2-5. each. Vol. IV, Re. 1-13.
Srimad-Bhagavad-Gita. Text, Eng. translation, paraphrase, and notes by Swami Swarupananda. Cloth. Rs. 2-8.
Vivekachudamani of Sri Sankara, Text, English Translation and Notes, by Swami Madhavanand (Boards), Rs. 2.
Most of the above books are offered at concession rates to subscribers of the

PRABUDDHA BHARATA.

A high-class religious monthly, (26th year). Annual Subscription Rs. 2. (Mayavati, Dt. Almora).
Works of Swami Abhedananda and Sister Nivedita are also avilable. For catalogue of books and photos please apply to—

The Manager, Advaita Ashrama, Publication Dept.,
28, College Street Market, Calcutta.



SIVALILARNAVA Mahakavya in 22 Cantos by Sri Nilakantha Dikshita with 8 half-tone and colourd illustrations and an introduction By T. S. Kuppuswami Sastrigal. Cr. 8vo. pp. 47—457.

Cloth Gilt Price Rs. **2-4-0** Only.

Sri Vani Vilas Press, Srirangam.

Indian Medical Record

A Journal of Public Health and Tropical Medicine

Annual Subscription Rs. 7—8—0 Post Free.

SPECIAL TUBERCULOSIS NUMBER.

Price Rs. 2. DECEMBER 1920 Postage As. 4 extra.

CONTAINS all uptodate knowledge about the *causation, prevention* and treatment of the great white scourge TUBERCULOSIS with special reference to INDIA.

THIS NUMBER will be supplied free to all subscribers of the INDIAN MEDICAL RECORD,—for the year 1921.

Address:—

INDIAN MEDICAL RECORD,
2, Harakumer Tagore Square,
CALCUTTA.

SRI BHARAT DHARMA MAHAMANDAL.

The All-India Hindu Socio-religious Association.

General President: H. H. the Maharaja Bahadur of Durbhanga
Subscription for General Members each Rs. 2 a year.
Members have the privileges of (*a*) the Mahamandal Benevelent Fund; (*b*) the Mahamandal Magazine (in English)—a High Class Monthly *free*; (*c*) all the Mahamandal *Shastric* Publications, at three-fourth price.
Prospectus and Specimen copy of the Magazine sent **FREE**.
AGENTS wanted in all important towns. Commission handsome.
The General Secretary, Sri Bharat Dharma Mahamandal.
Benares Cantonment.

Notice.

GRAND CLEARANCE SALE

of BOOKS and PICTURES

With 20 per cent of the value of the sold tickets as Prizes.

N. B. The Government have permitted this Clearance Sale and prize distribution.

3000 tickets have been sold till now.

The prize drawing will be in January 1922 and the exact date will be announced later on.

Look sharp if you want to participate in the drawing of Prizes.

The One Rupee worth of books is supplied to each ticket holder immediately.

Tickets can be had of:

Sri Vani Vilas Press, Srirangam.

Printed and Published by T. K. Balasubrahmanya Aiyar, B. A. at the Sri Vani] Vilas Pre Srirangam